

224 found side by side with the communistic principle, but that at the present time the principle of work has become predominant. As I have said before,¹ not all among the Maritime Koryak are owners of skin boats. For the hunting of sea-animals in boats, many men are required, and the owners of boats are eager to accept the services of those who do not own any. The relations of these helpers to the owner of the boat are not those of hirelings and master, but of associates with equal rights. The catch is divided into equal parts. In order to obtain more men for his boat, the owner at times takes for himself less than his just share. The participants in his chase, on their part, contribute their own harpoons, and supply the owner with thongs and skins for repairing the boat. When fish and seals are caught with nets, the owners of the latter form groups of several families at each net, among whom the haul of the net is equitably divided. Some individuals prefer to hunt and fish by themselves. Needed assistance is offered mostly to relatives through blood or marriage. Workmen hired for a certain yearly compensation can be found only in the Russianized settlements. Men serving for their brides occupy the position of free workmen; if, however, they have to support aged parents, a share in the products of hunting and fishing is accorded to them. During the exchanges with tradesmen it becomes evident that the hunter's right or ownership is more sharply defined in reference to products of fur-hunting than in reference to objects of consumption. At home the hunter deals with the skins of the fur-animals he has killed more independently than does the fisherman with the fish he has caught, exchanging them frequently for articles he personally needs.

463 The position of herdsmen among reindeer-owners is now essentially the same as before;² but, if a herdsman lives with his family in a separate tent, the number of reindeer he will receive during the year to kill is often agreed upon in advance.

177 Russian influence has further manifested itself in the tendency of large families to split up into smaller ones. The Koryak assert that in ancient times the houses were more spacious, and that all relatives, to the number of forty or more individuals, lived together in one dwelling. In houses of the Maritime Koryak I have never seen more than fifteen individuals. Among the Reindeer Koryak I found twenty-five individuals in one tent, thirteen of whom, however, were herdsmen and their families. Besides, the sisters and daughters of the master had married into other families, which is of common occurrence, although in ancient times families related by marriage not infrequently lived together. In this case, however, the elder brother, with his family and herds, had also separated from the group, which in ancient times happened very seldom. But nowadays I have frequently met cousins or brothers

¹ See p. 338.² See p. 766.